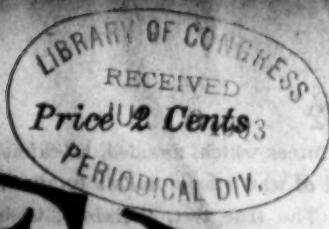


THE VOLUNTEER.



THE LIGHT-BEARER.

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CHICAGO, ILLINOIS, JULY 9, E. M. 293. [C. E. 1903.]

WHOLE No. 977

LOVE'S SYLLOGISM.

I love my love with all my heart.
If I did not the image of her face
Would from the mirror of my mind depart
Sometimes, at least, and leave no tell-tale trace.
Yet never from its own abiding place
Doth her fair image even start.
So there, I say, I've fairly proved my case:
I love my love with all my heart.

JONATHAN MAYO CRANE.

Liberty and Organization.

Absolute liberty—that is, the undisputed right to do, say and think as one desires, irrespective of the effect likely to result to others therefrom—is only compatible with an existence lived apart from the rest of mankind.

So soon as we come to the consideration of cases where even two individuals stand in relationship towards each other, then the maximum of individual liberty allowable is the freedom to do as one pleases, provided that freedom does not involve infringement upon the equal liberty of the individual associated with.

If the association is entered into freely, without actual or implied compulsion, and the alternative to return to former conditions remains always available to all parties, then no infringement of personal liberty results from such an association.

The true formula of liberty among associated persons is, "The right of every individual to do as he pleases, provided he does not infringe upon the equal right of others"; and not, as is sometimes stated, "The right of every individual to do as he pleases, provided he be willing to take the consequences of his actions." This latter maxim in actual practice results in the oppression of the weak by the strong. The existing social organization is a fair sample of a general acceptance and following of the latter maxim.

Individuals in the community have been and are desirous of possessing themselves of wealth earned by others. In order to accomplish this they have persuaded the masses of the people to sanction and assist in the establishment of an organization which they call a government, by deceiving the people into believing that such an institution would be beneficial to all. Once the organization started, they have used it to assist them and also protect them in their efforts to exploit others. Recognizing that such actions would probably result in a revolt among the oppressed, they have devised the maintaining of armed forces with which to further protect themselves, and by systematically training rising generations to believe that this is a just order of society and by appeals to the people's love of the liberty they are supposed to enjoy they have succeeded in averting from themselves the vengeance of those who are victimized by the social organization.

The privileged classes undoubtedly are reaping the result of their actions, and show no unwillingness to do so.

One could scarcely desire a better example than modern conditions of the inevitable result of unrestricted individual liberty among semi-educated people, unequal in mental and physical qualities.

Unless there exists the recognition on the part of the individuals of the necessity of respecting the equal liberty of all others, there is certain to result an invasion of liberties.

Probably someone will ask, Why do people choose to dwell in communities if association of individuals necessarily means restriction of individual liberty?

This question brings us to the consideration of another factor. While it is true that the individual living disassociated from all human beings has the *Right* to do as he pleases, he has not always the *Power*. Thus he may be desirous of rapidly transferring himself to some distant locality, but not being endowed with wings, his progress will necessarily be slow, unless artificial means of transportation are available. This is only one of the many instances which could be cited where an unaided individual is powerless to overcome obstacles which can be surmounted by collective effort.

The solitary individual, aided only by such mechanical contrivances as he is able to produce and operate for himself, must, at best, content himself with a crude and rough existence, and even then will have very little relief from the arduous toil involved in the procuring of his requisite sustenance. Nor can he effectually secure himself or his products from destruction by animal violence, storms or natural disaster.

It is to secure these advantages, which are unattainable except through combined effort, that men are willing to relinquish their claim to absolute liberty in order to live in communities.

Society renders possible the saving of human labor and energies by the application of mechanical power to productive labor, thereby affording to its members relief from constant toil.

Should catastrophe overtake a locality, destroying the produce of the people, society renders possible the immediate transference of commodities from distant localities, thus protecting its members from starvation.

Further, it is society which enables us to indulge in that exchange of thoughts, hopes, and aspirations from which we derive so much happiness, and our cry for liberty is but an audible acknowledgment that liberty is essential to real happiness.

The position of the isolated individual is analogous to that of the average citizen of a "democratic republic," who nominally has the *right* to attain to the highest posts of honor, but is in reality at the mercy of those who control the legislative machinery; he has judicial liberty to do as he pleases, but is surrounded

by forces which, unaided, he cannot control, and without the control of which he is unable to give effect to his rights.

The true test, therefore, to be applied in determining the value of any particular society is, How much real liberty does it afford to each and every individual member?

It will readily be conceded that the supplying of the material needs of a community can be better accomplished by co-operative effort than by separate individual action. Where production is carried on by processes which entail the subdivision of labor it is essential to liberty that such production be co-operatively organized, because the life of the individual is largely dependent upon the opportunities to procure sustenance being afforded him; therefore unless he be given a controlling power in determining the methods to be adopted in supplying that sustenance his individual liberty to live is subject to infringement.

tions upon which he is dependent for the necessities of life.

Modern commercial organizations do not admit the right of the individual, as such, to any voice in the control of those opera-

When the true function of commerce and industry—the supplying of the material wants of the community—is more widely recognized, it will be possible to organize production and distribution in the interests of the entire community. If this were done the advantages of participating in such an organization would be so apparent that few would choose to remain outside. Should any one, however, prefer to remain outside no one need object, since the power of individuals to exploit others, economically, would be taken away by the existence of the co-operative organization.

We thus see that economic freedom can be secured by co-operation. Let us now turn our attention to the question of securing *freedom of conscience*, or the liberty to act as we please in matters outside the province of the purely economic.

If we probe deep enough into human actions we shall find that they result fundamentally from the desire of the individual to attain to personal happiness. However much the actions may differ outwardly, the controlling motive is, in every case, the desire for happiness.

This fact should not escape the memory in discussing questions relative to the right of individuals to personal liberty; because by reducing all actions to a common motive, it eliminates the question of morality and the confusion which would probably result if that question was introduced.

In dealing with the invasion of individual liberty in the sphere of economics, I pointed out that the invaders are assisted and protected by legal enactments; in that sphere which is generally termed the moral the power conferred by legal enactments is supplemented by what is known as "conventional morality," or the rule of Mrs. Grundy.

I have stated that the law relative to individual liberty in social life was the right of the individual to do as he pleases, provided he does not infringe upon the equal liberty of others, and pointed to existing economic conditions as affording an example of the result of the operation of unrestricted personal liberty. A close examination will convince us that this same indulgence in unrestrained personal liberty is responsible for the tyrannical oppression exerted over individuals by conventional law.

I believe that a certain course of conduct is right—that is, "conducive to happiness," and being desirous that others shall accept my belief, I use every effort to convince them that it is so. Should others differ sufficiently from me as to become distasteful to me I shun them; if my opinion is shared by a number of others we collectively shun those who differ from us. Our collective avoidance of those who differ from us is termed "social ostracism."

The difference, usually, between "orthodox bigotry" and "broad-minded liberalism" is that one represents the opinion of the majority, and is therefore powerful; the other represents an unpopular belief, and cannot therefore compel recognition of its dictates. The individual who claims for himself the liberty to do, say and think according as pleases himself, regardless of others, frequently is the loudest in his complainings against others, if they find it necessary to coerce him in order that they may achieve some desired end. They are merely exercising their right to that liberty which he claims should be accorded him.

The Inquisition was established by those who considered their happiness depended upon their success in compelling from all recognition of their creeds; hence they invented tortures to assist them in their work of persuading others to their belief. Tyranny and oppression are always a manifestation of the belief on the part of the tyrant and oppressor in their right to do as they please, without considering the rights of others.

The conclusions which we are forced to arrive at are that society, or the co-operation of individuals, affords to men the power to overcome some of the natural limitations and restrictions which obstruct their freedom when working singly. The infringements upon individual liberty in existing society result from the failure of the members of that society to extend that co-operative spirit into every department of life. Therefore the widest possible personal liberty is attainable only under a society organized upon the broadest lines of mutual co-operation.

As to how to build up such a community, I would only say that communities are but the manifestation of the combined characteristics of the individuals composing it, and just in proportion as each individual learns to respect his neighbor's rights will he be assisting to build up that society in which his own liberty will be respected.

Not by laws thrust upon an unwilling people will you advance the cause of liberty, but by education alone will you brush away the clouds which now obscure the pathway they must travel to reach the goal of happiness. As we travel along this pathway through enlightenment to happiness we shall learn to know each other better, and, knowing each other better, shall learn to love. Then that which at first was restricted liberty will become full freedom, perfect liberty, because it will afford the greatest pleasure to assist in making happy those we have learned to love.

ALBERT L. VOGL.

Female Selection.

In No. 972 George Brown says: "As to scientific breeding of humankind, there is one objection that is conclusive, and that is that it would require the submission of men and women to some directing authority which would not only have power to advise but also to enforce its decisions."

If scientific breeding required anything of the sort, the objection would be a very strong one; but I maintain that under perfect freedom sexual selection would suffice without coercion of any kind. My proposition is that if each woman were free to choose whoever she liked on each occasion as the father of her child, then in a majority of cases a man above rather than below the average would be chosen.

As regards the choice of certain male qualities, I think this will be conceived at once. Surely it is beyond doubt that under perfect freedom a tall man would more often be chosen than a short one, and a muscular man than a feeble one. The brave would on an average be preferred to the timid, and the firm and resolute to the weak and vacillating. I think, also, that the healthy would more often be selected than the sickly, the cheerful than the peevish, the frank than the cunning, the generous than the miserly, the beautiful than the ugly. As like begets like.

the constant selection of the qualities I have named would continually increase such qualities among the offspring, and eliminate their opposites. Even if the improvement of the race were confined to such matters as I have mentioned, the increase of human happiness would be very great.

On the other hand, it may be doubted whether in certain particulars the race would be benefited by selection exercised by women. It is rather questionable if intellectual men would be instinctively chosen by the average woman. But most women are easily influenced by public opinion, and would be likely to choose men who were highly thought of in the community, in preference to those who had no prestige. Very likely this influence would enable men of exceptional intellect to leave a good many offspring.

But far more potent influences would soon be at work. As soon as the idea gets abroad that every woman should try to have the best possible children it will become a matter both of honor and of emulation to excel in this respect. When 5 per cent of the women in the country have an intense feeling about the wickedness of bringing people into the world to be miserable, the feeling will spread in no time to the other 95 per cent. Carelessness in choosing a father will soon be considered a hateful vice. Moreover, the pride and glory of a woman will be to have a child perfect in mind and body. Emulation and competition between women will be quickened to the utmost, until at last no woman will be satisfied with any but the best possible father for her child. This may go on until all the children are bred from a small percentage of the men, and selection becomes as rigorous as it now is in the breeding of prize animals.

Mr. Brown also points out that breeders often develop one quality at the expense of others by extreme specialization. As he says, the speed of the racehorse has been increased at the expense of strength and endurance. But undue specialization is not a necessary result of selection. General improvement, rather than specialization, would result from the free choice of women. It would, for instance, be difficult to get a long series of women, extending over many generations, to breed for mathematical talent alone. But nearly every woman would have an eye to beauty, strength, height, liveliness, kindness, intelligence, and many other virtues, and the result would be a general improvement in all these qualities, without undue specialization in any. This is exactly what is wanted.

In No. 974 I notice that D. H. Hersey is inclined to fall into the error of mistaking variety for mutability, against which C. L. James has warned us. Variety is, in truth, the best safeguard against mutability. When I was a boy I was very fond of canned corned beef, which I only had occasionally. But shortly after coming to America I got into a place where I had nothing but corned beef to eat for weeks. Consequently, I got so sick of it that I could not touch it again for years. That was mutability. It was caused by lack of variety. With sufficient variety, mutability is almost unknown. Exclusiveness is the mother of mutability, while variety is the guaranty of constancy.

R. B. KERR.

There is only one cure for the evils which newly acquired freedom produces, and that cure is freedom. When a prisoner first leaves his cell, he cannot bear the light of day; he is unable to discriminate colors, or recognize faces. But the remedy is, not to remand him again to his dungeon, but to accustom him to the rays of the sun. The blaze of truth and liberty may at first dazzle and bewilder nations which have become half-blinded in the house of bondage. But let them gaze on, and they will soon be able to bear it. In a few years men learn to reason. The extreme violence of opinion subsides. Hostile theories correct each other. The scattered elements of truth cease to contend, and begin to coalesce. And at length a system of justice and order is educed out of the chaos.—Macauley.

Marriage.

Marriage is the cause of much of what is called hell in this world. Honor to all who seek its overthrow.

Marriage is an institution founded by man to make slaves of women. It has cursed both sexes, as can easily be seen by any thinking and observing person.

Divorce is an outcome of marriage laws made by man to make slaves of women and for profit to the clergy class; but lawyers, judges and priests all profit by marriage and divorce laws.

Brave men and women have led battles before. This fight can be kept up and yet be within the law, if we are not powerful enough to ignore and disobey a worse than useless law or laws.

Read the effects of marriage as revealed in the advertisements found in Boston newspapers:

"Pills and Powders—These most wonderful remedies have been a boon to women for the past 30 years; they are guaranteed safe, sure and absolutely harmless."

"Registered M. D., treats all female diseases with success; board and nursing; advice free."

"All female diseases promptly cured for \$10; 12 years' hospital experience; exceptional facilities for those desiring to remain under our care; call or write regarding your case; advice free and confidential."

"Ladies! I cure the longest and most obstinate female diseases in 24 hours for \$10. Private hospital, trained nurses."

"Reliable specialist in female diseases; most obstinate cases cured within 2 days; ladies, \$8; private hospital."

Records of courts reveal the horrible results of the marriage institution.

I am not so active as a soldier in this cause as some others have been, but I have been a student of marriage and divorce for the past twenty years or more. I rejoice at every lawful endeavor to overthrow the system. No real crime or sin is committed when man-made laws are disobeyed.

Men and women should be free to make any form of contract they please, or none at all.

Marriage is man-made; it can and should be overthrown.

Divorce is man-made; it can and should be overthrown.

Armies of men subsist on the unfortunates who marry, and on the unfortunates who were married and seek divorce.

AURIN F. HILL.

Sexual Customs of the Jews.

Let us note the impress that even partial sexual freedom—"for gentlemen only"—has made on a race that, without a country, scattered all over the world, yet preserves its autonomy and produces statesmen, financiers, artists, poets, musicians and actors of transcendent genius. The sex history of the Jewish race is a history of plural marriage, concubinage and divorce. To this, and to the measure of protection afforded to the sex-nature of woman by the Levitical law, is unquestionably due the strong vitality, energy and talent that make Jews a marked people everywhere. The customs which their great law-giver borrowed from the despised phallic religions of Egypt and Assyria—religions from which Christianity and modern jurisprudence could learn some useful lessons—have been the saving salt of the Jewish race. If woman was allowed full freedom in her sex relations the result would be the regeneration of humanity. This will eventually come to pass. Free, or autonomous, marriages are rapidly increasing in number and compelling public respect in all parts of the civilized world. They are invariably happy and productive of superior children. Even when only transitory they are not without advantages which, as general intelligence and knowledge of nature spreads, will be recognized and cordially welcomed as affording a solution of some of the most disagreeable and vexing problems of sociology.—Herma, in *The Alarm*.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in Lucifer's work if they could see a sample copy?

Lucifer, the Lightbearer

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LUCIFER—ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording Light or the means of discovery.—Same.

LUCIFIC—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

What Are Virtue, Vice, Honor, Modesty?

The editorial page of the Chicago Examiner, July 1, contains an article by "The Marquis de Castellane," entitled "Studies of the Fair Sex—Woman and the Divorce Question." While the writer says he "believes that divorce should be admitted by law," the whole aim of the double-column article appears to be to show the immorality, the viciousness, if not the criminality, sinfulness or wickedness inherent in divorce. Here is a specimen paragraph:

"Few people will believe that women apply to the courts for divorce out of sheer virtuous impulse. It is true that in certain classes of society people smile at virtue. Yet it becomes the female sex so admirably. Is there anything that enhances the beauty of a maiden so much as her modesty? Physical beauty is not all; we also yearn for a certain amount of moral beauty."

And here is another, like unto it, showing that, according to Castellane, the proper standard of virtue, of modesty, of sexual honesty and honor, is found in outward compliance with the requirements of the monogamic marriage code:

"There can be no longer any talk of divorce being a means of protecting virtue. Be a hypocrite as long as you like and pretend to honor virtue, but do not claim that you are combating vice by having recourse to divorce. Virtue and divorce have no kinship between them. Before you leave your first husband it may be that the prospect of divorce has already encouraged you to choose the second. . . . In nine cases out of ten it is the woman who applies for divorce. It leaves her free. But what about her honor?"

According to this reasoning it is virtuous, modest, honorable and honest in a woman to passively submit her body to the sex embraces of a man she does not love, and can neither respect nor honor, provided she be married to him; and vicious, immodest, dishonest and dishonorable to sexually meet a man she ardently loves, highly honors and sincerely respects, but to whom she is not married.

And here is still another characteristic specimen of this lordling's philosophy:

"There is nothing so horrible as the sight of a young mother who has left her children in charge of her former husband. I am mistaken. There is another still worse. It is the case of a father who cannot visit his dying child without meeting the new husband of his former helpmeet."

But there are cases in which parental love is stronger in the father than in the mother; also cases in which a foster-mother can and will care for the children of an unfortunate union better than the mother who bore them could or would do, and if the real mother waives her right to care for her children, where, oh where, would be the "terrible" element in such an arrangement?

Again: If the father wishing to visit "his dying child" ever loved the woman who bore it he would not consider it a "terrible"

experience to be obliged to meet a man who could make his "former helpmeet" happier than he himself could do.

Wonder if Castellane ever read the story of Ruskin, and what he did when his wife preferred another man.

In thus saying this champion of conventional morality shows his adherence to the legal doctrine that the father's right to the child is superior to that of the mother, and that if the mother for any cause elects a foster-father for her child a terrible outrage upon the father's rights is thereby committed.

The article closes in these words of advice:

"In a word, put things upside down and you will exemplify the natural relations between divorce and virtue. You had better, my dear ladies, admit frankly that it is not zeal for virtue that begets the microbe of divorce. Something else urges you to tear yourselves away from your first husband to throw yourselves into the arms of a second and a third and so on unto the end."

This paternalistic advice may fit the conventional "old woman," but not the new idea of what woman should be. Naturally enough a man despises the woman who "throws herself," whether "at his head" or "into his arms." To be respected by man, woman must first respect herself; must be self-owning, self-reliant, self-directing—in short, must be a self-centered individual. Such a woman will not "throw herself into the arms" of a first, second, third or tenth husband. She will not consent to be any man's appendage, follower, dependent, annex, servant or slave, and how a fully individualized human being can consent to do this—how any self-respecting, self-reliant, self-owning woman can or will voluntarily help to perpetuate the slavery of her sex by taking the name of her masculine partner, as chattel slaves were obliged to do, and as police regulations require that dogs be tagged with the name of their owner—is to me a mystery.

So long as women do this, just so long may they expect insults, ridicule and contempt from men such as Castellane, men who owe their titles, their wealth, their social privilege, everything, to a feudal system as false, as artificial, as unnatural, as inequitable and unjust as is the moral code championed by them.

Newspaper articles such as that from which I have quoted strengthen the position taken by some reformers that morality is a delusion, an inherited superstition similar to the mental concepts called "God," "Devil," "Hell," "Heaven," etc.; that there are no such things as Virtue, Honesty, Honor, Modesty, and their opposites, Vice, Dishonesty, Immodesty, etc.

To my thinking it is simply a question of the true and the false, the genuine and the spurious. To me virtue, vice, honesty, dishonesty, etc., are not mere metaphysical chessmen, abstractions invented to amuse, mystify and delude, but terms that mean real distinctions—if the terms "real," "reality," "substantial," etc., mean anything. If life is real, then that which evolves life, sustains and promotes life, is also real.

Briefly as may be I would say that woman's virtue means:

First—Fidelity to Self! "To thine own self be true"—Shakespeare.

Self-defense, self-preservation, is the first duty, first requirement of life. Whatever promotes life, whatever tends to the highest development of the individual selfhood—body, mind, soul—is virtuous. Whatever defeats the best and highest development is vicious.

Second—Fidelity to Child; faithfulness to that other self, which, having its beginning in her own individual organism, grows into a reproduction of herself, and means the perpetuation of the race, the species, to which she belongs.

That is to say, woman is the builder, the creator of the race, the altruistic selfhood, and whatever helps woman to do her per-

fect work as such creator and builder is virtuous, and whatever defeats or hinders that perfect work is vicious.

Woman is the owner and natural guardian of the creatory, the little chamber or workshop in which is evolved, created, built, every human being that comes into life. To defend this creatory from unwelcome intrusion, untimely or unhealthy intrusion, constitutes a large part of woman's virtue. To allow the creatory to be invaded—debased, perverted, prostituted, profaned, desecrated—constitutes a large part of woman's vice.

* * *

Man's virtue, though similar to that of woman, is in many respects radically different, giving a natural and logical basis for a "double standard" of sex morality. Though man's organism does not enshrine the creatory, the instinct of race preservation impels him to help guard the integrity, the health, the honor, the purity of that creatory.

Hence the blind fury with which the average man punishes the rapist—unless the rapist can show a license from Church or State for his act. Unreasoning instinct causes the lynch to be more brutal than his victim, while condoning and justifying the worst kind of rape—the marital—worst because of its greater consequences to posterity.

Man's virtue means, primarily, his strength and courage, this being the etymologic meaning of virtue—*vir*, "a man"; strength and courage having been considered, from the beginnings of language, man's leading characteristics.

Strength and courage in savage man was and is shown in subduing and enslaving the weaker and less courageous tribes of men and animals, also in enslaving his own weaker and more timid sex, thereby enslaving himself as well.

As man evolves from the savage or brutal to the human plane his strength and courage is, or will be, shown in subduing and controlling his own sensuous passions and in defending woman's right to self-ownership against his own appetites, and against the appetites of all other men, whether armed with a marriage certificate or not.

* * *

Race preservation, race improvement, require that man's virtue be more diffusive, less exclusive, than that of woman. Best development of the larger self, the whole human race, demands that each man be hospitable to all women; that individual man should love womanhood rather than individual woman.

Man's virtue, by nature's adaptations, makes him ready at all times to supply woman's greatest need—that of fructification when her organism is at its best, its highest.

Woman's virtue requires that she be more select than man; that she select none but the very best possible masculine help when entering upon the crowning work of her life—race reproduction.

* * *

These axiomatic statements seem unfavorable to the practicalization of the popular monogamic code; for if none but the best be chosen for fatherhood, monopoly of the best would be a crime against posterity, to say nothing of the wrong done to women who would become mothers of superior children.

These conclusions doubtless sound shocking to many of Lucifer's readers. But those of us who want truth unmixed with the errors of our ignorant and superstitious ancestry must expect to see many cherished idols vanish into thin air under the advancing light of science—"science, the only savior of mankind," quoting once more the last public lecture of America's greatest prose poet, Robert G. Ingersoll.

M. HARMAN.

The powerful plea for justice to the producers of wealth, entitled "Man versus the Machine," printed in last week's Lucifer, was written by Robert G. Ingersoll; not by the editor of the Southwestern Advocate, as the brief introduction would seem to say.

What is Morality?

I wonder what kind of men and women George Brown has lived among all his life. I have lived among common people all my life, and have seen much of them, and know many life histories and much that is not visible on the surface, but never have I found the condition of things such as he portrays—man the true example and teacher of woman. The morality that I have found among people is the appearance and pretension of morality. They go to such lengths of immorality as they think they can and not be found out. To have the *name* of being a moral person, is the ideal. And what is "morality"? It is a standard of life set up by priests and ministers and adopted by society, for society aims to appear to live as the church decrees.

Now, why do people care only to *appear* to be living morally? There are two reasons. They do not feel or see the harm of the life that is prohibited; the second reason is that they live almost wholly on the sensual plane, and they really desire all the pleasure they can get on that plane, for they have developed no higher life and cannot believe that the joys and delights of the soul plane are deeper and sweeter and give to the body a higher degree of delightful sensation than is ever known or dreamed of on the animal or physical plane.

There are some men and women who strive to live this "moral" life because they believe it is their duty; others who strive to live it because they believe God commanded it, and some who believe harm will come to themselves and others if they do not live it; they believe it is the true way to live. But these are few. They are conscientious people. Here, perhaps, is where Mr. Brown gets his idea of woman taking her morality from man. It is not the "moral nature" of woman, but her belief in religious authority, church authority; she takes her religion, and from that her morality, from the reigning powers. But it does not express her moral nature; her moral nature teaches her very different things, but she has not dared to listen to it or follow it.

This is what is the matter with the morals of the women of the present day; *they have taken them from men*. When they begin to seek in the light that is within for their religion and their morals, and live it, their true nature will be in evidence.

It is not that woman has no moral nature, but that she looks to man as wiser than herself, especially men in authority. When her nature rebels, she represses it, and thinks there is something wrong with herself. Man is forever telling woman what her duty is, and she believes him; many times she refuses, but she believes she is refusing to do her duty.

The fact is that woman's moral nature is truer than man's; it is finer, deeper, higher. The reason of this is that intuition is always truer than reason. Love is life, and intuition is from the higher or soul plane, love of love, while reason is from the intellect, love of reason. The intellect deals with appearances, the external world; intuition comes from an intelligence above the appearance, above the visible external; it comes from the real which is above the visible. People who reason never get far from the external intellectual plane. All who progress continuously in the external plane do so by the aid of reason; those who also progress to a higher plane do it by the enlightening aid of intuition.

If there was no higher plane it could not exist in the minds of men; man cannot conceive of anything that is not. If there was no progression and no evolution of the human race except in a straight line, there would be only the physical world, and man could not dream or imagine anything except development in the physical. There is an intellect, and reason from it, with each plane of development; there is the physical, external world and its intelligence—mind—and reason; the higher we call "spiritual," and that has its objective world, its intelligence and reason.

When man has fully developed into the higher, that becomes his home, or earth, and the external world; and the next higher plane is his spiritual or invisible world, which he can become cognizant of only by developing greater power, a higher degree of life.

Woman has been largely an emotional creature, guided neither by intuition nor reason, because she has looked to the man and let him guide her. No man or woman can develop their true nature and powers until they think for themselves and let their true nature develop and are guided by it. This is true morality: To live the highest life you feel and see within yourself.

What you see as the highest life may not be what your neighbor sees. It is the life for you. Your neighbor's may be lower or higher, but your life is for you until you grow to something else; then your highest ideal will be imperfect and unsatisfactory, and you will see an ideal more beautiful and true. If your neighbor is growing he will also have higher ideals, and yet if he is not in the same stage of development as yourself your ideals may always differ. But the higher souls develop, the more they find themselves in harmony with one another.

To-day women are beginning to assert their freedom; to think and decide for themselves. The past has been ruled by man, intellect and reason, with love repressed and crushed down. The result has been a physical and intellectual world; animalism and savagery. There is always inhumanity, injustice, cruelty, tyranny, all forms of oppression and repression and compulsion, where animal and mind reign. Now and then, here and there, some man has developed the woman nature in his heart, or some woman has developed her own nature and the masculine nature in her head, and love and intellect, reason and intuition, have united and blessed the world, and showed us the ideal human. It is these blessed souls that have revealed the possibilities of human life and earth conditions.

We have had the man age, and now the woman age is at hand, and after that is to be the union of the two, and heaven on earth.

Intellect and reason appear *first* on earth, because they are of the lower plane, and the lower must develop before the higher. It is the order of progression. The man has had his day, and the woman has grown strong enough to assert her independence. She may conduct herself strangely and variously at first; she is confused by the newness of her position; she will see clearly when she becomes at home. People cry out at beginners and criticise them as though they were graduates. But even in the small beginnings see how quickly the standard of morals begins to change, and also religions and creeds.

M. TRUEMAN.

The Spirit of Socialism.

Socialism demands the proper, legitimate and just reward of labor. It demands that the interests of all shall be so arranged that they co-operate, instead of clashing with and counteracting each other. It demands economy in the production and uses of wealth, and the consequent abolition of wretchedness and poverty. To what ends does it make these demands? Clearly it is in order that every human being shall be in full possession, control and enjoyment of his own person and modes of seeking happiness, without foreign interference from any quarter whatsoever. This, then, is the spirit of Socialism, and it is neither more nor less than a still broader and more comprehensive assertion of the doctrine of the inherent sovereignty of the individual.—Stephen Pearl Andrews.

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The Ethics of Belief.

We may believe what goes beyond our experience only when it is inferred from that experience by the assumption that what we do not know is like what we know.

We may believe the statement of another person when there is reasonable ground for supposing that he knows the matter of which he speaks, and that he is speaking the truth so far as he knows it.

It is wrong in all cases to believe on insufficient evidence; and where it is presumption to doubt and to investigate, there it is worse than presumption to believe.—W. K. Clifford.

As, then, there is no social sensorium, it results that the welfare of the aggregate, considered apart from that of the units, is not an end to be sought. The society exists for the benefit of its members; not its members for the benefit of the society. It has ever to be remembered that, great as may be the efforts made for the prosperity of the body politic, yet the claims of the body politic are nothing in themselves and become something only in so far as they embody the claims of its component individuals.—Herbert Spencer.

VARIOUS VOICES.

Leroy Cummings, San Diego, Cal.—The more I observe humanity the more I am convinced that parental conditions are of more importance than postnatal environment in determining the character of an individual born into this perplexing world. Some are born with intellectual rickets and others are born mentally cross-eyed. To whip a child for ingrained perversity is as illogical as to give it a beating for being born a hunchback. Toward the physically deformed, whose infirmities are visible, the world is reasonably charitable, as compared with its merciless attitude toward the mentally deformed, whose defects are not exteriorly apparent. Lucifer is building on the bedrock. The right of the child to be well born, if born at all, is the most important of all rights. Inclosed find subscription to Lucifer, the indispensable.

Carrie Austin, Iowa.—In reference to C. L. James' lengthy criticism of the article in which I gave by the intuition method my explanation of the origin of marriage, I wish only to say that it was my intention to answer the article, but after studying it more than a day trying to make it to yield me a head or a tail I finally gave it up, feeling assured that it had neither of these appendages. It is simply a confused mess of contradictions and foolishness which evades the touch of any systematic thought or analysis. Until my critic clarifies his thinking—learns that there is a distinction to be made between animal instinct, human intuition, and the sentiments arising from inherited prejudices—he had better not try again. When he does so learn and writes intelligently I'll take up my side of the question.

Sarah Crist Campbell, Ill.—With Philip G. Peabody, I also write for two purposes: First, to express my admiration for and appreciation of R. B. Kerr's writings in Lucifer. Second, to say that for years C. L. James' articles have been extremely tiresome to me. For years I waded through the long, uninteresting columns, trying with all my might to see something worth reading, thinking our worthy editor would not let them appear so often if he did not consider them meritorious; but in spite of myself I have more than once said—well, what I said would not look nice in print.

John E. Boulterhouse, Maine.—I think you have proved your case that while Colonel Ingersoll was an Anarchist in religion he was most conservative on other points. What could be more absurd than his statement, as quoted in a recent copy of the Investigator, that political equality exists, and freedom of speech and action? Times must have changed since his death, for note the Craddock case, that of Czoigoaz' brother in Los Angeles, and others. Why a Freethinker should hold any one's opinions in contempt, I am unable to see.

55, Sioux City, Iowa.—Since free love has and will separate husbands and wives, what is your opinion as to division of property? Dr. Foote says when it becomes necessary to separate the only way is to cut the apple in two and each take half. I believe this to be the only honest way. I know of a couple who when

they married many years ago agreed that if the time should come when they could not live happily they would divide their property and separate. When that time came and she asked to have the apple cut in two he refused, and would not even give her the third that the law would have given her if he had died. On account of her family she would not fight the case in open court. Every one said the property should be equally divided, as the wife always worked and saved—skimmed the milk on both sides, as it were. Give us your honest opinion and let us have the opinion of all of Lucifer's friends.

James F. Morton, Jr., Home, Wash.—As soon as I return from my present trip I intend to take up my long-planned work on Comstockism. I shall regard it a favor if any of Lucifer's readers who are in possession of special data will write to me. I should be glad to receive any suggestion which may tend to increase the value of the book for either propaganda or defense purposes.

Albina L. Washburn, 1461 Sixth St., San Diego, Cal.—I am just starting two small exchange depositories, and a small occasional paper, "Co-Operative Exchange of Labor and Its Products." Will, of course, send it to you. Please send me five copies of Lucifer regularly, as I think I can place them to advantage. None has ever been wasted through my hands.

S. W. Prescott, Cavalier, N. D.—I feel pretty familiar with our competitive system. For two winters wife and I have been studying Socialism and find it very interesting. Your editorials have great weight with us. To acquaint the people with the injustice of our systems is very important. I enclose \$2.25 to apply on subscription.

Dee Doxey, Brooklyn, N. Y.—If Lucifer is still published will you send me a sample copy? I have never seen the paper, but in looking over a box of old papers, came across part of a page which interested me.

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